

CONCEPTUALIZATION OF PLANT GROWTH FERTILITY AS SYMBOLS OF HOUSEHOLD ECONOMIC WELFARE IN MANGGARAI LANGUAGE

Sebastianus Fernandez (a,^{1*})
Alexander Home Kabelen (b,²)
Fransiskus Bustan (c,³)
Elisna Huan (d,⁴)
Arni Djenita Ludji (e,⁵)

^{1,2,3}English Education Study Program, Faculty of Teacher Training and Education, Nusa Cendana University, Indonesia

⁴Linguistic Study Program, Nusa Cendana University Kupang

¹fernandez@staf.undana.ac

²alexkabelen63@gmail.com

³frankybustando@gmail.com

⁴elisna@staf.undana.ac.id

⁵amiludji61@guru.smp.belajar.id

KEYWORDS	ABSTRACT
Conceptualization, Plant growth fertility, Household economic welfare, Manggarai language	This study describes conceptualization of plant growth fertility as symbol of household economic welfare in Manggarai language as the reflection of Manggarai culture along with its function as the identity marker of Manggarai society as dry land farmers. The study is viewed from the perspective of cultural linguistics. The study is descriptive-qualitative. The results of study show that conceptualization of plant growth fertility as symbol of household economic welfare in Manggarai language is reflected in the forms and meanings of linguistic phenomena used in the following traditional expressions: (01) Saung bembang nggereta, waker caler nggerwa 'The leaves grow widely upwards, the roots grow strongly downwards' and (02) Cing nggersili, wela nggerpe'ang, tewar wua, wecak wela 'Sprouting downwards, flowering outwards, scattering fruits, scattering flowers'. The forms and meanings of linguistic phenomena used are unique and specific to Manggarai culture as the parent culture in which Manggarai language is embedded. The meanings stored in the forms of linguistic phenomena used reveal the conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of plants cultivated in their farming land, especially corn and rice as their staple foods and vegetables as their side dishes, as symbol of household economic welfare in Manggarai language.
How to cite: Fernandez, S., Kabelen, A. H., Bustan, F., Huan, E., & Ludji, A. Dj. (2024). Conceptualization of Plant Growth Fertility As Symbols of Household Economic Welfare In Manggarai Language. <i>SPARKLE Journal of Language, Education and Culture</i> , 4 (1) 55-65	

INTRODUCTION

It is all agreed that both language and culture belonging to a society as members of a social group known as an ethnic group are closely related. The relationship is manifested in conceptualization ascribed in their cognitive map in viewing and making sense of the world (Palmer, 1996; Langacker, 1999; Palmer & Sharifian, 2007; Sharifian, 2011). Bearing the matters stated above in minds, this study investigates the relationship between Manggarai language and Manggarai culture belonging to Manggarai society as members of Manggarai ethnic group residing in the island of Flores as one of the five big islands in the Province of East Nusa Tenggara as one of the provinces in Indonesia (Bustan, 2005; Bustan, 2006; Bustan et al, 2017; Bustan et al, 2019; Bustan et al, 2020; Bustan & Kabelen, 2023; Bustan et al, 2023). The study focuses on conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of plants cultivated in their farming lands as the symbols of their economic welfare, as reflected in the traditional expressions of Manggarai language inherited from their ancestors used in the cultural discourses of dry land

farming. The traditional expressions are identified as the kinds of registers that reveal the functional variation of Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society (Bustan, 2005; Bustan, 2006; Bustan et al, 2017; Bustan et al, 2019; Bustan et al, 2020; Bustan & Kabelen, 2023; Bustan et al, 2023).

The study is conducted for the basic reason that the forms and meanings of linguistic phenomena used in the traditional expressions are unique and specific to Manggarai culture as the parent or hosting culture in which Manggarai language is embedded (Finochiaro, 1974; Gordon, 2002). The meanings stored in the forms of linguistic phenomena used in the traditional expressions designate conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of plants cultivated in their farming land, especially corn and rice as their staple foods and vegetables as their side dishes, as the symbol of economic welfare. Even though, the system of dry land farming is no longer practiced by the majority of Manggarai society nowadays, the traditional expressions are still used in certain speech events. The aim of using the traditional expressions is to remind Manggarai society concerning with the significances of the traditional expressions in question as the parts of cultural properties inherited from ancestors serving as the symbols of their household economic welfare as dry land farmers.

FRAMEWORK

Language serves a pivotal role in the life of a society as members of a social group because, of so many different media of communication they employ to fulfill their basic needs as human beings, language is the most effective one. It is said so because language belonging to a society as members of a social group is used not only to express their thoughts or ideas and feelings, but also to convey their experiences in the world. The world conveyed through their language involves both the factual world and the symbolic world which refers to the world in which the objects as referents of language they employ are imaginative as the objects are in their cognitions or minds (Berger & Luckman, 1967; Keesing, 1981; Grice, 1987; Cassirer, 1987). The views imply, as mentioned earlier, that language used by society as members of a social group is closely related to culture they share (Finochiaro, 1974) and the manifestation of such a relationship is reflected in conceptualization ascribed in their cognitive map (Palmer, 1996; Langacker, 1999; Palmer & Sharifian, 2007; Sharifian, 2011). The relationship of language, culture and conceptualization is the main concern of study in cultural linguistics as one of the new theoretical perspectives in cognitive linguistics. In the perspective of cultural linguistics, language used by a society as members of a social group is explored through the lens of culture they share in order to uncover a set of conceptualization ascribed in their cognitive map as the source of reference of their experiences in viewing and making sense of the world (Palmer & Sharifian, 2007; Sharifian, 2011).

As language can be defined differently, it is not surprising that there are many different definitions of language. Regardless such differences, in the perspective of cultural linguistics, language is defined as a cultural activity and, at the same time, as an instrument for organizing other cultural domains. The definition is based on the premise that language used by a society as members of a social group is shaped not only by their special and general innate potentials as human beings but also by their physical and sociocultural experiences in the contexts of living together for years or for a long period of time (Palmer, 1996; Sharifian, 2007; Sharifian, 2011; Palmer & Sharifian, 2007). In this regard, the features of language they employ are seen not only as linguistic phenomena, but also as social phenomena as well as

cultural phenomena (Bustan, 2005; Foley, 1997). Similar to language, as the definition and significance of culture vary from school to school (Ochs, 1988; Sudikan, 2001), in the perspective of cultural linguistics, culture is defined as the source of conceptualization of experiences shared together by a society as members of a social group in viewing and making sense of the world (Palmer & Sharifian, 2007; Sharifian, 2011; Palmer, 1996; Wallace, 1981; Casson, 1981; Stross, 1981). The definition is based on premis that culture shared by a society as members of a social group serves as a display illustrating how they organize their ways of thinking about items, behaviors, and beliefs in cultural domains (Bernstein, 1972; Foley, 1997; Goodenough, 1964; Whorf, 2001; Wallace, 1981; Schneider, 1976). The relationship of both language and culture belonging to a society as members of a social group is manifested in conceptualization which refers to fundamental cognitive processes which naturally lead to the development of schema, category, metaphor and script (Palmer, 1996; Palmer & Sharifian, 2007; Sharifian, 2011). The view implies that cultural linguistics is an approach to meaning as conceptualization is concerned with the system of meanings shared together by a society as members of a social group in viewing and making sense of the world. As such, it is true to say that the differences of conceptualizations between languages reveal the differences of systems of meanings. The basic reason of such differences is that, in terms of phenomenological perspective, the realities faced by a society as members of a social group are different from the realities faced by those of speech communities (Sudarminta, 2002). This comes closest to the conception of Wierzbicka (1996) that the differences in the systems of meanings between languages reveal the differences of cultures they share because every culture has its own ways in viewing and making sense of the world.

Apart from schema, category, and script, metaphor as cognitive aspect of conceptualization deals with the ways asociety as members of a social group think and know the world (Palmer & Sharifian, 2007). In terms of its use, according to Duranti (2001), metaphor is the implementation of the system of knowledge shared by a society as members of a social group that functions as a guideline for them to understand the world (Casson, 1981). Added to this, Wahab (1990) propounded that, as language used by a a society as members of a social group is almost always full of metaphors or metaphorical expressions in viewing one experience on the basis of another experience, metaphor is also seen as a theory of society that contains their experiences on the world. This supports the idea that metaphor is seen not only as a conceptual frame to understand the world, but also as a linguistic device to relate various domains of experiences and coherences between interrelated events. As such, metaphor can be identified not only from the perspective of semantics as the transference of name, but also from the perspective of anthropology and philosophy in which metaphor is defined as the basic character of relationship between both the human linguisticity and the world. As human linguisticity almost always appears in metaphorical expressions, as mentioned earlier, it is a truism that all words and names are the results of human creation and not given by nature. Therefore, metaphor in this light is defined as a part of cultural conceptualization emerging in cognition level (Keesing, 1981; Palmer & Sharifian, 2007; Bustan et al, 2017).

Based on the context of its use in discourse, according to Wahab (1990), metaphor can be classified into several kinds, including nominal metaphor, predicative metaphor and sentential metaphor. Both nominal metaphor and predicative metaphor can be understood their meanings by observing the contexts of sentences in which they are used. Sentence metaphor

can be understood its meaning on the basis of its relation with sentence preceding or following it. Nominal metaphor appears as noun or nominal phrase, predicative metaphor appears as verb or verbal phrase as the predicate of a clause or sentence and sentential metaphor appears as clause or sentence. Based on the kinds of nouns used as the core words, nominal metaphor can be identified into human metaphor indicated by using the organ of human body, animal metaphor indicated by using the name of animal or the organs of animal and plant metaphor is indicated by using the name of plant or the parts of plant (Bustan et al, 2017).

METHODOLOGY

This is a descriptive-qualitative study as it describes conceptualization of plant growth fertility as symbols of household economic welfare in Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society as dry land farmers (Faisal, 1990; Muhadjir, 1995; Afrizal, 2014; Sugyono, 2018; Yusuf, 2019; Moleong, 2021; Sugyono, 2022). The study was based on two sources of data, involving both primary data and secondary data. The procedures of research were field and library research. The field research was conducted to obtain the primary data. The location of research was in the regency of Manggarai with the main location being in Pagal in Cibai district. The sources of the primary data were the members of Manggarai society residing in Pagal. They were represented by five key informants selected on the basis of the ideal criteria put forward by Faisal (1990), Spradley (1997), Duranti (2001) and Sudikan (2001). The methods of data collection were interviews which were elaborated by using recording, elicitation and note-taking technique (Nusa Putra, 2011). The library research was conducted to obtain the secondary data. The method of data collection was documentary study. The documents used as the sources of reference were general references such as books and specific references such as research results, scientific articles and papers. The collected data were then analyzed qualitatively by inductive method as the analysis moved from the data to the abstraction and the concept/theory. The concept/theory is local-ideographic as it provides a written description regarding the conceptualization of plant growth fertility as symbol of household economic welfare in Manggarai language.

RESULTS AND DISCUSSION

Results

Based on the results of study, it is found out that there is a close relationship between both Manggarai language and Manggarai culture belonging to Manggarai society as dry land farmers. The relationship is manifested in conceptualization ascribed in their cognitive map as the frame of reference for them in viewing and making sense of the world. The conceptualization can be seen in metaphorical expressions of plant growth fertility serving as the symbols of their economic welfare as dry land farmers, as reflected in the traditional expressions of Manggarai language inherited from their ancestors. Based on the results of data selection, metaphorical expressions of plant growth fertility as symbols of household economic welfare in Manggarai language are reflected in the following traditional expressions: (01) *Saung bembang nggereta, waker caler nggerwa* 'The leaves grow widely upwards, the roots grow strongly downwards' and (02) *Cing nggersili, wela nggerpe'ang, tewar wua, wecak wela* 'Sprouting downwards, flowering outwards, scattering fruits, scattering flowers'. The forms and meanings of linguistic phenomena used are unique and specific to Manggarai culture as the parent culture culture in which Manggarai language is embedded. The

meanings stored in the forms of linguistic phenomena used in the traditional expressions designate conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding growth fertility of plants, especially corn and rice as staple foods and vegetables as side dishes, symbolizing their household economic welfare.

Discussion

Referring to the corpus of data provided in the results of study above, this section discusses in more depth the forms and meanings of linguistic phenomena used in the traditional expressions of Manggarai language designating conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of plants, especially corn and rice as their staple foods and vegetables as side dishes, cultivated in their farming lands as the symbols household economic welfare.

Data (01): *Saung bembang nggereta, wake caler nggerwa*

As seen in the physical features of linguistic phenomena used in data (01), *Saung bembang nggereta, wake caler nggerwa* 'The leaves grow widely upwards, the roots grow strongly downwards', the traditional expression appears is the form of a declarative sentence as it provides information regarding the leaves of corn and rice that grow widely upwards and the roots of corn and rice that grow strongly downwards. In view of its syntactic structure, the traditional expression is a compound sentence made up of two independent clauses or complete sentences as its component parts. The two independent clauses serving as its component parts are as follows: (a) *Saung bembang nggereta* 'The leaves grow widely upwards' and (b) *Wake caler nggerwa* 'The roots grow strongly downwards'. The two independent clauses are closely related to each other as the independent clause (a) supports and emphasizes the independent clause (b) or vice versa.

The relationship of the two independent clauses forms an asyndeton construction as it is not linked by using the coordinating conjunction *agu* 'and' as a lexical-cohesive device. The coordinating conjunction is intentionally omitted to maintain the harmony of tempo and rhythm when the traditional expression is spoken and listened to. The harmony of tempo and rhythm when the traditional expression is spoken and listened to is due to the fact that the number of words in the two independent clauses is the same as three words. In addition to asyndeton, the unique and specific features of linguistic phenomena used are also indicated by using the contradiction figure of speech. The contradiction figure of speech is characterized by using the antonymous words as in the following: (1) the word (noun) *saung* and the word (noun) *wake* as the subjects; (2) the word (verb) *bembang* and the word (verb) *caler* as the predicates; and (3) the word (adverb of place) *nggereta* and the word (adverb of place) *nggerwa* as the locative markers of the two verbs as the predicates.

The traditional expression is a sentential metaphor as the two independent clauses as its component parts are closely related to each other in the forms and meanings of linguistic phenomena used. The meanings stored in the forms of linguistic phenomena used designate the conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of corn and rice as their staple foods. Meanwhile, in view of the words used in the two independent clauses, the kinds of metaphors are nominal metaphors and predicative metaphors. The nominal metaphors are reflected in the use of the word (noun) *saung* 'leaves' as the subject of the independent clause (a) and the word (noun) *wake*

'roots' as the subject of the independent clause (b). More specifically, the kinds of nominal metaphors are plant metaphors as the two nouns, *saung* 'leaves' and *wake* 'roots', refer to the parts of corn and rice as the main plants cultivated in their farming land are the staple foods for Manggarai society as dry land farmers.

The predicative metaphors are reflected in the verb *bembang* in the verbal phase of *bembang nggereta* 'grow widely upwards' as the predicate of the independent clause (a) and the verb *caler* in the verbal phase of *caler nggerwa* 'grow strongly' as the predicate of the independent clause (b). The two verbs have specific features in Manggarai language as the verb *bembang* is related to the wide growth of leaves and the verb *caler* is related to the strong growth of roots. In terms of its component parts, the verbal phrase, *bembang nggereta* 'grow widely upwards', is made up two words as its immediate constituents. The two words as its immediate constituents are the word (verb) *bembang* 'grow widely' as the core word that functions as the HEAD (H) and the word (adverb of place), *nggereta* 'upwards', as locative marker that functions as its MODIFIER (M). Likewise, the verbal phrase, *caler nggerwa* 'grow strongly downwards', is made up of two words as its immediate constituents. The two words serving as its immediate constituents are the word (verb), *caler* 'grow strongly', as the core word that functions as the HEAD (H) and the word (adverb of place), *nggerwa* 'downwards', as the locative marker that functions as its MODIFIER (M).

The meanings stored in the forms of linguistic phenomena used in the traditional expression (01) designate the conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of plants cultivated in their farming land, especially the growth fertility of corn and rice because corn and rice are their staple foods. As conceptualized in the cognitive map of Manggarai society as dry land farmers, if corn and rice cultivated in their farming land grow abundantly, it indicates that corn and rice crops will be abundant. The availability of abundant corn in the house and of abundant rice in the storage as their staple foods are symbols of economic welfare for Manggarai society as farming land farmers. The availability of abundant corn in the house (*mbaru*) as well as the availability of abundant rice in the storage (*cao*) as their staple foods are reflected in the traditional expression of Manggarai language, *Latung peno mbaru, woja peno cao* 'Corn is full in the house, rice is full in the storage'. If the condition is met as expected, they can have meals three times a day, including breakfast (*hang gula*), lunch (*hang lesa*) and dinner (*hang mane*), as reflected in the following traditional expression of Manggarai language, *Cumang hang gula, remong hang lesa, haeng hang mane* 'Having breakfast, having lunch, having dinner'. As conceptualized in the cognitive map of Manggarai society as dry land farmers, the conditions are the indicators of economic welfare for Manggarai society as dry land farmers.

Data (02): *Cing nggersili, wela nggerpe'ang, tewar wua, wecak wela*

As seen in physical features of linguistic phenomena used in data (02), *Cing nggersili, wela nggerpe'ang, tewar wua, wecak wela* 'Sprouting downwards, flowering outwards, scattering fruits, scattering flowers', the traditional expression is a declarative sentence as it provides information regarding the growth fertility of vegetables that sprouts downwards and flowers outwards as well as that scatters fruits and flowers. In terms of its syntactic structure, the sentence contains two compound sentences as its component parts, as in the following: (a) *Cing nggersili, wela nggerpe'ang* 'Sprouting downwards, flowering outwards' and (b) *Tewar wua, wecak wela* 'Scattering fruits, scattering flowers'. The two independent clauses serving

as its component parts are closely related to each other as the compound sentence (a) supports and emphasizes as the compound sentence (b) or vice versa. The relationship of the two compound sentences forms an asyndeton construction as it is not linked by using the coordinating conjunction *agu* 'and' as a lexical-cohesive device. The coordinating conjunction is intentionally omitted to maintain the harmony of tempo and rhythm when the sentence is spoken and listened to as the number of words in the two compound sentences are the same as four.

The compound sentence (a), *Cing nggersili, wela nggerpe'ang* 'Sprouting downwards, flowering outwards', is made up of two independent clauses as its component parts. The two independent clauses as its component parts are as follows: (1) *Cing nggersili* 'Sprouting downwards' and (2) *Wela nggerpe'ang* 'Flowering outwards'. The two independent clauses serving as its component parts are closely related to each other as the independent clause (a) supports and emphasizes as the independent clauses (b) or vice versa. The relationship of the two independent clauses forms an asyndeton construction as it is not linked by using the coordinating conjunction *agu* 'and' as a lexical-cohesive device. The coordinating conjunction is intentionally omitted to maintain the harmony of tempo and rhythm when the sentence is spoken and listened to as the number of words in the two independent clauses are the same as two.

The compound sentence is a sentential metaphor as the forms and meanings of linguistic phenomena used the two independent clauses serving as its component parts are closely related to each other. The meanings stored in the forms of linguistic phenomena used designate conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of vegetables as their side dishes. Meanwhile, referring to the features of words used, the kinds of metaphors are predicative metaphors, as reflected in the use of the word (verb) *cing* 'sprout' as the predicate of the independent clause (a) and the word (verb) *wela* 'flower' as the predicate of the independent clause (b). In view of the relationship of its words, the two independent clauses can be identified as verbal phrases. The verbal phrase, *cing nggersili* 'sprouting downwards', is made up two words as its immediate constituents. The two words as its immediate constituents are the word (verb) *cing* 'sprout' as the core word that functions as the HEAD (H) and the word (adverb of place), *nggersili* 'downwards' as locative marker that functions as its MODIFIER (M). The verbal phrase, *wela nggerpe'ang* 'flowering outwards' is made up of two words as its immediate constituents. The two words as its immediate constituents are the word (verb) *wela* 'flowering' as the core word that functions as the HEAD (H) and the word (adverb of place), *nggerpe'ang* 'outwards', as the locative marker that functions as its MODIFIER (M).

The compound sentence (b), *Tewar wu'a, wecak wela* 'Scattering fruits, scattering flowers', is made up of two independent clauses as its component parts. The two independent clauses serving as its component parts are as follows: (1) *Tewar wu'a* 'Scattering fruits' and (2) *Wecak wela* 'Scattering flowers'. The two independent clauses serving as its component parts are closely related to each other as the linguistic phenomena of the independent clause (a) supports and emphasizes the linguistic phenomena of the independent clauses (b) or vice versa. The relationship of the two independent clauses forms an asyndeton construction as it is not linked by using the coordinating conjunction *agu* 'and' as a lexical-cohesive device. It is worth noting that the coordinating conjunction is intentionally omitted to maintain the harmony

of tempo and rhythm when the sentence is spoken and listened to as the number of words in the two independent clauses are the same as two.

The traditional expression is a sentential metaphor as the forms and meanings of linguistic phenomena used the two independent clauses serving as its component parts are closely related to each other. The meanings stored in the forms of linguistic phenomena used designate conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of vegetables as their side dishes. Meanwhile, referring to the features of the nouns used, the kinds of metaphors are nominal metaphors in type of plant metaphors, as reflected in the use of the word (noun) *wu'a* 'fruit' as the part plant (vegetable) that functions as the subject of the independent clause (a) and the word (noun) *wela* 'flower' as the part plant (vegetable) that functions as the subject of the independent clause (b). Referring to the features of the verbs used, the kinds of metaphors are predicative metaphors, as reflected in the use of the word (verb) *tewar* 'scatter' that functions as the subject of the independent clause (a) and the word (verb) *wecak* 'scatter' that functions as the subject of the independent clause (b). The structure of the words is unique and specific as the words (nouns) functioning as the subjects of the two independent clauses distribute following the predicates. The normal structure in the system of Manggarai language is that the words (nouns) functioning as the subjects should distribute preceding the predicates.

The meanings stored in the forms of linguistic phenomena used in traditional expression (02) designate the conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding the growth fertility of vegetables as their side dishes. As conceptualized in their cognitive map, if vegetables cultivated in their farming land grow abundantly, it symbolizes the condition of household economic welfare. If the condition is met as expected, they are not difficult to find vegetables as their side dishes as the availability of vegetables cultivated in their farming land are abundant not only in their leaves, as reflected in the word (verb) *cing*, and flowers, as reflected in the word (verb) *wela*, but also in their fruits, as reflected in the word (noun) *wua*.

CONCLUSION

The relationship of both Manggarai language and Manggarai culture belonging to Manggarai society is manifested in conceptualization ascribed in their cognitive map as frame of reference for them in viewing and making sense of the world. The conceptualization can be seen in metaphorical expressions of plant growth fertility as symbols of household economic welfare in Manggarai language as the reflection of Manggarai culture as the identity marker of Manggarai society as dry land farmers. The conceptualization is reflected in traditional expressions inherited from their ancestors, as in the following: (01) *Saung bembang nggereta, waker caler nggerwa* 'The leaves grow widely upwards, the roots grow strongly downwards' and (02) *Cing nggersili, wela nggerpe'ang, tewar wua, wecak wela* 'Sprouting downwards, flowering outwards, scattering fruits, scattering flowers'. The forms and meanings of linguistic phenomena used are unique and specific to Manggarai culture as the hosting culture in which Manggarai language is embedded. The meanings stored in the forms of linguistic phenomena used in the traditional expression (01) designate conceptualization ascribed in cognitive map of Manggarai society as dry land farmers regarding growth fertility of plants cultivated in their farming land, especially corn and rice as their staple foods. If corn and rice cultivated in their farming land grow abundantly, it is conceptualized in the cognitive map of Manggarai society as dry land farmers that that corn and rice crops will be abundant.

The availability of abundant rice and rice as their staple foods symbolizes their household economic welfare as dry land farmers. The meanings stored in the forms of linguistic phenomena used in the traditional expression (02) designate the conceptualization ascribed in the cognitive map of Manggarai society as dry land farmers regarding growth fertility of vegetables as their side dishes. If vegetables cultivated in their farming land grow abundantly, it is conceptualized in the cognitive map of Manggarai society as dry land farmers as the symbols of household economic welfare.

REFERENCES

- Afrizal. (2014). *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*. Jakarta: Raja Grafindo Persada.
- Alshammari, S. H. (2018). "The relationship between language, identity, and cultural differences". *Research on Humanities and Social Sciences*. Vol. 8, No. 4, 2018, 98-101.
- Berger, P. L., Luckman, T. (1967). *The Social Construction of Reality*. Hammondsworth, United Kingdom: Penguin
- Bernstein, B. (1972). *A Sociolinguistic Approach to Socialization with Some Reference to Educability: The Ethnography of Communication*. Edited by John Joseph Gumperz and Dell H. Hymes. New York: Holt, Rinehart, and Winston.
- Bilal, G., Bada, E. (2005). "Culture in language learning and teaching". *The Reading Matrix*. Vol. 5, No. 1, April 2005.
- Bustan, F. (2005). "Wacana budaya *tudak* dalam ritual *penti* pada kelompok etnik Manggarai di Flores Barat: sebuah kajian linguistik kebudayaan". *Disertasi*. Denpasar: Program Doktor (S3) Linguistik Universitas Udayana.
- Bustan, F. (2006). *Etnografi Budaya Manggarai Selayang Pandang*. Kupang: Publikasi Khusus LSM Agricola Kupang.
- Bustan, F., Semiun, A., Bire, J. (2017). *The Features of Anthropomorphic Metaphor in the Manggarai Language*. Balti: LAP LAMBERT Academic Publishing.
- Bustan, F., Semiun, A. (2019). *The Cultural Discourse of Baby Birth in Manggarai Speech Community*. Germany: LAP LAMBERT Academic Publishing.
- Bustan, F., Mahur, A., Kabelen, A. H. (2020). "Karakteristik dan dinamika sistem pertanian lahan kering dalam kebudayaan Manggarai". *Jurnal Lazuardi* 3 (1), 344-367, 2020.
- Bustan, F., Kabelen, A. H. (2023a). "The cultural conceptualization of Manggarai ethnic group regarding economic welfare in the field of animal husbandry". *SPARKLE: Journal of Language, Education, and Culture*, 2 (1), 1-8.
- Bustan, F., Huan, E., Otta, G. M. N. (2023b). "The traditional calendar of dry land farming in Manggarai culture". *International Journal of Arts and Social Science*. Volume 6 Issue 11, November 2023.
- Cakir, I. (2006). "Developing cultural awareness in foreign language teaching". *Turkish Online Journal of Distance Education – TODJE*. July, 2006, Volume: 7 Number: 3
- Cassirer, E. (1987). *Manusia dan Kebudayaan: Sebuah Esai tentang Manusia*. Diterjemahkan oleh Alois A. Nugroho. Jakarta: Gramedia.
- Casson, R. W. (1981). *Language, Culture, and Cognition: Anthropological Perspectives*. New York: Macmillan.
- Duranti, A. (2001). *Linguistic Anthropology: A Reader*. Massachusetts: Blackwell Publishers.
- Faisal, S. (1990). *Penelitian Kualitatif: Dasar-dasar dan Aplikasi*. Malang: Yayasan Asih Asah Asuh (YA3).

- Finochiaro, M. (1974). *English as a Second Language: from Theory to Practice*. New York: Regent.
- Foley, W. A. (1997). *Anthropological Linguistics: An Introduction*. Oxford: Blackwell.
- Geertz, C. (1973). *The Interpretation of Culture: Selected Essays*. New York: Basic Books
- Goodenough, W. H. (1964). "Cultural anthropology and linguistics. In *Language in Culture and Society: A Reader in Linguistics and Anthropology*. New York: Harper & Row.
- Gordon, T. W. (2002). *Saussure untuk Pemula*. Diterjemahkan oleh Mey Stiyanta dan Hendrikus Panggalo. Yogyakarta: Kanisius.
- Grice, G. W. (1987). *The Linguistic Construction of Reality*. London: Croom Helm.
- Hymes, D. (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Keesing, R. M. (1981). "Theories of culture." In *Language, Culture and Cognition: Anthropological Perspectives*. Edited by Ronald W. Casson. New York: Macmillan.
- Kovecses, Z. (2009). "Metaphorical meaning making: discourse, language, and culture". *Quardens de Filologia. Estudis Linguistics*. Vol. XIV (2009) 135-151.
- Kramsch, K. (2001). *Language and Culture*. Oxford: Oxford University Press.
- Langacker, R. (1999). "Assessing the cognitive linguistic enterprise". In *Cognitive Linguistics: Foundation, Scope, and Methodology*. Edited by Janssen and G. Redeker. Berlin/New York: Mouton de Gruyter.
- Malcolm, G. I. (2007). "Cultural linguistics and bidialectal education". In *Applied Cultural Linguistics*. Edited by Farzard Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Miller, R. L. (1968). *The Linguistic Relativity Principle and Humboldtian Ethnolinguistics: A History and Appraisal*. Paris: The Hague
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif*. Edisi Revisi. Bandung: Rosda.
- Muhadjir, N. (1995). *Metodologi Penelitian Kualitatif: Telaah Positivistik, Rasionalistik, Fenomenologik, Realisme Metaphisik*. Yogyakarta: Rake Sarasin.
- Nusa Putra. (2011). *Penelitian Kualitatif: Proses dan Aplikasi*. Jakarta: Indeks.
- Ochs, E. (1988). *Culture and Language Development: Language Acquisition and Language Socialization in a Samoan Village*. Cambridge: Cambridge University Press.
- Palmer, G. B. (1996). *Towards a Theory of Cultural Linguistics*. Austin: The University of Texas Press.
- Palmer, G. B. & Sharifian, F. (2007). "Applied cultural linguistics: an emerging paradigm." In *Applied Cultural Linguistics*. Edited by Farzard Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Schneider, D. (1976). "Notes toward a theory of culture". In *Meaning in Anthropology*. Edited by Keith H. Basso and Henry A. Selby. Albuquerque: University of New Mexico Press.
- Sharifian, F. (2007). "L1 cultural conceptualization in L2 learning: the case of Persian-speaking learners of English". In *Applied Cultural Linguistics*. Edited by Farzad Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Sharifian, F. (2011). *Cultural Conceptualizations and Language*. Amsterdam: John Benjamins.
- Spradley, J. P. (1997). *Metode Etnografi*. Diterjemahkan oleh Misbah Zulfa Elizabeth. Yogyakarta: Tiara Wacana Yogya.
- Stross, B. (1981). "Language, culture, and cognition". In *Language, Culture, and Cognition: Anthropological Perspectives*. Edited by Ronald W. Casson. New York: Macmillan.
- Sudarminta, J. (2002). *Epistemologi Dasar: Pengantar Filsafat Pengetahuan*. Yogyakarta: Kanisius.

- Sudikan, S. Y. (2001). *Metode Penelitian Kebudayaan*. Surabaya: Unesa Unipress bekerjasama dengan Citra Wacana.
- Sugyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)*. Bandung: Alfabeta.
- Sugyono. (2022). *Metode Penelitian Kualitatif*. Bandung: Alfabeta.
- Wallace, A. F. C. (1981). "Culture and cognition". In *Language, Culture, and Cognition: Anthropological Perspectives*. Edited by Ronald W. Casson. New York: Macmillan.
- Wardhaugh, R. (1992). *Introduction to Linguistics*. New York: McGraw Hill.
- Whorf, B. L. (2001). "The relationship of habitual thought and behavior to language". In *Linguistic Anthropology: A Reader*. Edited by Alessandro Duranti. Massachusetts: Blackwell Publishers.
- Yu, N. (2007). "The Chinese conceptualization of the heart and its cultural context: implications for second language learning". In *Applied Cultural Linguistics*. Edited by Farzad Sharifian and Gary B. Palmer. Amsterdam: John Benjamin.
- Yusuf, A. M. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Jakarta: Kencana.